5: Webb M-5 (ca. 1930) 1934
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Relationship

All the various individuals of the tribe are related the one to the other, but that relationship is classificatory rather than personal, so that the relationship terms used by us cannot be a correct translation of the terms used by this aboriginal community. In the tribe are a certain number of men whom a given individual will call "father," the individual's actual father being one of that number. Certain other men are the individual's "gowal," or fathers-in-law, his actual father-in-law being included among them. 601 602

So all of a number of women of the tribe, including his actual mother, are his "ngandi," or mothers. A number of other women are an individual's "yappa," or sisters, and among these will be included his actual sisters. So right through the personnel of the tribe. Every individual member of the tribe is included in one of these many relationship groups or classes, and every relationship carries with it certain obligations. That is, an individual is required to fulfil the same obligations toward all those who stand in the relation of "ngandi" (mother) to him, as those which are due to his actual mother, and so on.

Thus is determined the attitude of every individual toward every other individual. This system of relationship lies at the basis of all social behaviour, and is of the utmost importance in the life of this aboriginal community. In connection with this system amazing qualities of memory are revealed, practically every individual knowing in what relation he or she stands to every one of the several hundred members of the tribe. This is the more remarkable in view of the dislocation in the regular order of descent occasioned by irregular marriages, of which there are a considerable number. 602 [182] [153] [588]